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PRAYER.

Almighty God, we adore Thee as the God and Father of our Lord and Saviour Jesus Christ. We adore Thee as the God of our Salvation, and as the God of our Fathers, and the God of our children from generation to generation — even forever. We present ourselves in Thy House at this time to thank Thee for all Thy mercies to us. We thank Thee for all Thy goodness. We bless Thee for our creation and preservation, and for our redemption through Thy Son Jesus Christ. We bless Thee, O God, for our national security — for the fruits of the earth in their season, and abundance, and after their kind, and for the yield of our fields and plains, and the precious treasures of our mountains, and for the riches of the seas. And we adore and thank Thee for the knowledge of Thy will, and of Jesus Christ who is the resurrection and the life. We bless Thee for the memory of our fathers; for their faith and piety, wisdom, courage and patriotism, and for the lessons they have taught us by precepts and example. We thank Thee for our civil and political and social privileges. We bless Thee for our commerce, agriculture, manufactures and mines, for our schools and literature — and for Thy Holy Word and the preaching of the Gospel of Thy Grace. We praise Thee for the truth as it is in Jesus, for the forgiveness of sin, the communion of saints, and the assured hope of the resurrection of the body, and of the life everlasting in glory.

Grant unto us now, most merciful God, the assistance of Thy Holy Spirit to work in us mightily, and to produce within us penitence, faith and charity. Create in us, O God, a clean heart, and renew within us a right spirit. Open our hearts as Thou didst the heart of Lydia of old, that we may have a true understanding of Thy holy Word. Take from us all pride and prejudice. Clothe us with humility. Wash us from all our sins, and graciously hear and accept us through our Lord Jesus Christ, to whom be glory for ever. Amen.

CHRIST'S PRIMACY AND PRE-EMINENCE.

A WEDNESDAY EVENING LECTURE IN CALVARY CHURCH, BY THE EDITOR.

And he is the head of the body, the Church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased *the Father* that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him *I say*, whether *they be* things in earth, or things in heaven.—*Col.* i: 18–20.

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The Apostle has told us of God's dear Son, describing his relation to God and to the universe. He now proceeds to speak of Him as to His mediatorial office and glory. The first word of this verse is so used as to indicate the beginning of a new paragraph. There is here, if we may so express it, a coming down from the *all things* of heaven and earth to the church, and then an application of Christ's mediation to the Colossians in particular.

That in all things he might have the pre-eminence, that is, be "primarius, the pre-eminent One," according to Victorinus. So supreme is He in His primacy, that nothing can rise above Him, nor in any way diminish His glory. All things are placed under Him. He hath the pre-eminence in the creation, for He made all things, and He preserves all

things; and so also, He hath the pre-eminence in the Church — in the spiritual creation.

It is well to compare the *eighteenth* verse with the *twenty-second* and *third* of the first chapter of Ephesians. "And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all." Here observe, 1. Christ is appointed to be the Supreme Ruler and the sole Head of his Church. 2. His supremacy is both absolute and relative. *Absolute*, because He is the Head over all things. All things are put under his feet, that he may be the Head over all things to the Church. *Relative*, because it is in reference to the Church — for its benefit — that he is appointed Supreme. The *all things* is as comprehensive as it can be —as full as in the preceding verses — *all things created, that are in heaven and that are in earth, visible and invisible.* By *the all things*, then, we are to understand the physical universe — the winds and waves, seas and rivers, the earth and its products, the mountains and their precious things — all the works of nature are for Christ. He is their proprietor. They are for the benefit of his Church. And so are the things of earth. Its kingdoms are his. He invites them to submit to Him, and He exercises this right to make them subserve the welfare of his Zion. And even the angels of God are ministers to the heirs of salvation. *Heb.* i: 27. They are under his command for the service of his people. And devils, like wicked men, are put in subjection to him. His Church is therefore safe. No weapon that is formed against it shall prosper. Neither the gates of earth nor of hell can prevail against it. Why, then, should the Church be allied to Cæsar, or seek to advance its power over the earth by carnal weapons? Observe that the Church is Christ's body. It is so called in both of these passages, as well as in others — *The head of the body, the Church.* See 1 *Cor.* xi: 3; xii: 27, and *Eph.* iv: 15, 16.

What is meant by *The Church?*

The word is from a Greek root, signifying "to call out." And hence it means a company or number of persons gathered from others — called out from others. Originally the term does not seem to have had any specific moral or religious sense attached to it; but when it was appropriated to the members of Christian societies, or to designate a congregation of believers in Christ, then it expressed the idea that they, as a body, were called out from among the Israelites and Pagans by the Holy Spirit through the ministry of the Gospel, and that, being thus called out from those who were living in ignorance of the truth and in

sin, and alienated from God, they must lead lives of obedience and holiness.

In the peculiar style of the Apostle, the body, that is, the Church of God's Dear Son, is composed of those who are "delivered from the power of darkness," and "are translated" into his kingdom; who have redemption through his blood, even the forgiveness of sins, and walking "worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God," and made "meet to be partakers of the saints in light." These are the true members of Christ's mystical body, "the called according to God's purpose." They are such as are united to Him by a living faith. Our Confession of Faith says:

"The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

"The visible church, which is also catholic or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of Salvation.

"Unto this catholic visible church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.

"This catholic church hath been sometimes more, sometimes less, visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

"The purest churches under heaven are subject both to mixture and error: and some have so degenerated, as to become no churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a church on earth, to worship God according to his will.

"There is no other head of the church but the Lord Jesus Christ. Nor can the Pope of *Rome*, in any sense, be head thereof; but is that anti-christ, that man of Sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God."

"Jesus Christ, who is now exalted far above all principality and power, hath erected, in this world, a kingdom, which is his church.

"The universal church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of *Christ*, and of submission to his laws.

"As this immense multitude cannot meet together, in one place, to hold communion, or to worship God, it is reasonable, and *warranted by Scripture example*, that they should be divided into many particular churches.

"A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship, and godly living, agreeably to the Holy Scriptures; and submitting to a certain form of government."

The Church of Christ is then to be considered as *visible* and *invisible*, as *catholic* and *particular*. The *invisible catholic church* is the whole body or number — all who are saved by Christ. The term "catholic" is here used in its true and original sense, meaning universal, just as it is used in the Creed, and in the early Fathers. The invisible church is also called the mystical body of Christ, because it is spiritual, and its members known only to God. Its members are incorporated into Christ, and derive their life from him by faith. "We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit" — "by working faith in us, and thereby uniting us to Christ in our effectual calling." And this "effectual calling," which is but another term for regeneration, "is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel."*

And *the visible catholic*, that is, universal church, "consists of all those throughout the world, that profess the true religion, together with their children." It is not confined to any denomination, nor sect, nor nation. "It is the house and family of God" — "the kingdom of the Lord Jesus Christ." Nor is there any other head to this body, the Church, but the Lord Jesus Christ.

By a particular visible church we mean a national church, as the Church of England or of Scotland, or a branch, sect or part of the universal church, as the Church of Rome, the Methodist, Episcopalian,

* Shorter Catechism, Questions 29–31.

Baptist, Congregational or Presbyterian Church. The apostle even speaks of the church that was in the house of several of the early disciples. No denomination or sect or part of the body of Christ has therefore the right to assume to itself to be the only church, or the catholic church. As we believe in the holy catholic, that is, the universal church, which is the fulness of Christ, and of which He is the sole Head, so we believe in "the communion of saints," and we believe in the unity also of Christ's body. There is indeed "one God, one faith, one baptism, one God and Father of all." But by the unity of Christ's body I do not understand outward conformity. This is an utter impossibility, as could be easily shown, and is in fact demonstrated by history. And just here we think much and dangerous error is founded. There may be unity in diversity. There may be, and ought to be, oneness in the universal visible church as to Christ its sole Head, and yet there is, and will be, in non-essentials, an almost endless diversity. There may be oneness — unity — in a vast army; and yet it may be composed of different nations, clans, tribes, complexions, costumes and tongues, and be led into battle by many different chiefs.

It is desirable and practicable for the inhabitants of a city or of a State to live together in peace, but not desirable for them all to live in the same house. Neither a community of goods nor of wives, is found to promote the virtue and well-being of society. The prosperity of the whole is best secured by individual and family prosperity, apart and to themselves. And just so, I must say, I regard the different sects or denominations of Christians. I regard them all as belonging to the true catholic church. And I believe they should love each other, and help each other, and live together in peace; and in order to do this, it is best, and it is essential for each one to do its own particular work apart and by itself. There are times and there are things in regard to which it may seem desirable to have all Christians think alike, and act together, but it is impossible. And indeed I am inclined to the belief, that it is not only impossible, but that it would be a great evil if all the denominations should be united and constitute but one.

Observe, in the next place, the reasons why we should be satisfied with the Son of God's love as the sole and supreme Head of his church are, *first*, that he has been appointed to this supremacy by the Father Almighty. And *secondly*, He has all things under his feet and subject to his control for this very purpose, namely: That He may be supreme as the Head of the church.

"Wherefore I also, after I heard of your faith in the Lord Jesus,

and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all." *Eph.* i: 15–23, inclusive.

Then observe this of his qualifications for this office. The appointment is not arbitrary, but eminently a fit and proper one:

1st, *Who is the beginning* — as explained in the preceding verses, the first-born of every creature — both in the original creation and in the church. He is the author, upholder and end of all things. His pre-eminence is illustrated by a reference to the rank and privileges of the first-born. He is the beginning of the kingdom of God. The church truly began in Him.

2d, He is *the first-born from the dead;* that is, He is at their head. *First-born*, as explained in the preceding lecture here, means illustrious — chief. It cannot be taken literally in point of time. For Lazarus was raised from the dead before the crucifixion, and others also, and at the crucifixion the bodies of saints were raised from their graves. The meaning undoubtedly is that Christ is at the head of all who are raised from the dead. He is the most illustrious. And this pre-eminence in the resurrection is according to fact, for he arose by his own power. He laid his life down voluntarily, and he took it up again. No power — no man could compel him to die, nor could all the universe keep him in the grave. And He arose to die no more. Lazarus arose from the dead to die again. He came up from the sepulchre to go down into it again; but Christ died once, and liveth forever. He it is who was dead and is alive and liveth forever. And then the dead are raised by the power of God put forth through Christ. Now is Christ risen from the dead, and become the first fruits of them that slept. He is the model and pledge of the resurrection of his people.

3d, *That in all things he might have the pre-eminence.* Marginal reading, *among all*, is supported by the Greek. The apostle does not mean to limit his pre-eminence to things. It is over all and among all creatures as well as things, as we see expressly stated in the previous verses, and in Ephesians. The Greek for *pre-eminence* is literally *first*, that is, in dignity of rank and in glory. And this is true in reference to the original creation and proprietorship of all creatures and things. It is true also in reference to the resurrection. As just explained, He is emphatically the *first-born from the dead.* And He is *the first*, because He is the sole and only supreme Head of his church. The Head of the church is neither Rome nor Oxford, Canterbury nor St. Petersburg. Synods, councils, assemblies, bishops and governments may be helps in the church; but Christ alone and only is its Head. To Him belongs the right, and to Him only the power to ordain sacraments and give law to his people. *First-born* is equivalent to *first-fruits* in 1 *Cor.* xv. 23. And the meaning is not so much first in order of time, as chief, excellent, of "distinguished excellence." *The beginning* is antithetic to *principalities. First begotten, or first-born from the dead*, means that by his resurrection He is acknowledged, recognized more fully to be the Son of God, and being the Son of God, it was impossible he should be holden by the bands of death, and especially because his resurrection was the life of his people — the cause of their rising from the dead to life everlasting. And He is the first in the affections of his people. They love him above all things else. He creates us anew by his Spirit. Thus, wherever we look in creation, providence and redemption, we see Him pre-eminent in essential dignity, personal excellence, and in all authority and power, original and delegated, He is the Head over all things to his church.

Nor is there any chance or uncertainty in this. It is the Father's pleasure that it should be so. It is so by his counsel and express design. It is according to his immutable decree that in His dear Son all fulness might dwell, in order that his body, the church might be complete in Him — so complete as to need no additions neither of merit nor of power for the redemption of his people. The plan of Grace is as perfect as it is sovereign and original. It cannot be altered. Nor can it be improved. It was the Father's good pleasure that *all fulness* should dwell in His dear Son — not in the church, not in fonts, nor in chapels, nor in cathedrals, but in Him in whom He is well pleased. It is not a new thing — not an after-thought by which to mend or correct a failing and breaking down scheme; but it was God's eternal purpose,

which he purposed in Christ Jesus our Lord, that whosoever believeth in His Son should be saved. And this fulness dwells — that is, it remains in Him; abides in Him. It is not delegated to bishops, priests, popes, or pastors. They are merely ministers of his to preach his word and administer his sacraments. Their ministry is merely declarative. Nor is this fulness ever to be removed. The Shechinah or visible glory of the old temple was removed; but the fulness of Christ as our Mediator abides forever.

The next verse is an explanation of the pre-eminence of God's Dear Son. *For it pleased the Father that in him all fulness should dwell.* As you perceive from the Italics, the words *the Father* are not in the original; but our translators have very properly inserted them. The sense requires this construction. By the appointment of the Father, His Son is the agent in the creation, and is over all things to his church. It was therefore by the Father's choice that *all fulness* should dwell in Him. Much has been written on the meaning of the *pleroma* — fulness of Christ. The word means properly that with which anything is filled — the contents. And in the passage already cited from Ephesians, where the church is called the fulness of Christ — *the fulness of him that filleth all in all* — the term must be taken in the sense of completion, that is, the filling up of his body. Rosenmuller and Koppe take the term here as equivalent to a great number — a multitude. And so Calvin understanding it, remarks in this place: This is the highest honor of the church, that the Son of God is in some sense incomplete without us. The church is his body. And as the head is imperfect without its body, so the fulness of Christ is not complete without his church. The relation is necessary. As Christ is a king, his kingdom is his fulness — his body. Even if, as some do, we understand fulness to mean *complement*, the sense is not materially changed — for in Christ's universal dominion are included all his people and his supremacy over all creatures and things. And even if Storr's rendering were adopted, namely, that fulness here means abounding, pre-eminent grace, benignity, fulness of sovereign mercy, still the meaning remains essentially the same.

It does not seem to us there is any room for a doubt as to the meaning of the word *fulness*. It comprehends everything that his character as the Son of God's love, and as the Supreme Head over all things to his church, can comprehend in its infinite completeness. Whatever this may be as to divine essence, official manifestations, or dominion over the universe — all is comprehended in his fulness. Angels, devils, and men — physical, spiritual, and human — and his church, are all within

his *pleroma* by the appointment of his Father. It hath pleased the Father that in Him all dignity and authority, all power and grace for redeeming the world should dwell. See *John* i: 14–16; *Rom.* ii: 12, 25; *Gal.* iv: 4; *Eph.* i: 23, and iii: 19. *Dwell* — as in a temple. And this indwelling is the foundation of our reconciliation. The Father's good pleasure is never to be overlooked. Upon His being well pleased depends the indwelling fulness, which is the procuring cause of reconciliation.

In conclusion we observe, 1. The comparison of the church to the human body, and of Christ to its head, is a most happy manner of representing the dignity and control of Christ over the church, and at the same time the closeness of the union between him and his people. He is the source of all authority in the church and of all life and influence to believers. He is all in all. The Church of Christ is a complete organization, for it is his body, and not Cæsar's. He is *its* fulness, and it is *His* fulness. He is the Head, the church is his body. He is the vine — believers are the branches. Well may we then say with *Bengel*, who can fathom the depth of this subject?

2. It cannot be too much insisted upon, that all error is dangerous but especially such errors as lead to wrong views of the person and work of Christ. If a man is like the god he worships, then the *ideal Christ* is a first question with every one of us. And it is indeed true, that our spiritual condition may be determined by knowing what we think of Christ, and how we regard his mediatorial work. Every system or scheme that proposes salvation without acknowledging the fulness of Christ as a Redeemer is essentially defective. As a test in science and philosophy, we reject every idea or system of reading the records of creation that does not make God the Creator and display his ineffable greatness; so we at once reject all schemes for renewing our moral nature that do not begin, proceed and end in Christ. We care nothing about systems of philosophy when the question is: *How shall we be saved?* We rely wholly upon the Gospel. The learned tell us of Pelagian heresy, of Arian, Socinian and semi-Roman systems of adding to or dealing out the Grace of God, as if Christ's fulness was not sufficient of itself, or had to be trusted to human hands for refinement and measurement; or as if sacramental grace in prelatic hands, and the infusion of righteousness by certain formularies, the intercession of saints, and the moral culture of the intellect, and the elevation of the imagination by the works of art, and the sentimentality of poets, were constituted the way of salvation. But, my brethren, this is not Paul's idea. Thank

God, this is not the way revealed in the Scriptures. The way of pardon according to the Scriptures is easily comprehended. Believe in the Lord Jesus Christ and thou shalt be saved. Let us then cleave to Christ and rely upon Him. He is the adequate, inexhaustible source of salvation.

3. The church is safe. Her enemies cannot prevail. Her glorious Head is exalted as a Prince as well as a Saviour. His people may be persecuted, but He is the Head over all things to his church. He will never forsake it. It is his Father's gift, and it is the purchase of his own blood. It is very dear in his sight. It is more precious to Him than to us. There is an immense difference between the subjection of the wicked who are put under his feet, and the submission of the church, which is his body to Him as its Head.

4. And seeing we have such a Redeemer, are we not without excuse if we do not accept Him, and believe in Him? Why will you not have such a king to reign over you? What fault do you find in Him? And believer, as all power in heaven and earth is in his hand, why should you fear to commit yourself to Him at death? He ever liveth, and He has promised we shall live with Him. He is the resurrection and the life.

HOW THE INQUISITION AROSE.

"Content you with monopolizing heaven,
And let this little hanging ball alone;
For, give you but a foot of conscience there,
And you like Archimedes, toss the globe."—*Dryden's Sebastian.*

THE origin of the monstrous iniquity—the Inquisition—is to be found in the most powerfully seated, and most generally acknowledged feelings of mankind. Its advocates have always been able to appeal, in its support, to some of the most regular and logical conclusions of the human mind, and to some most potential precedents. The process of reasoning resorted to when it was established, was intelligible, and to the great body of Christendom, convincing. It ran somewhat in the manner following: Truth is precious, error is evil: Truth saves, error destroys; therefore, we must promote truth, and suppress or prevent error. Truth must be all on one side, and as by error we may destroy our own souls, and the souls of others,—therefore, we must promote truth and suppress error, by all the means in our power. For, as error is to be prevented, so if we cannot do it by gentle means, so great is the object to be attained, we must do it, if not by gentle means, then

by force. That is, as the soul is more than the body, and eternity is more than time, so it is right to torture and to burn the body, if by such means we can save the soul from hell. And this is precisely the creed of Intolerance to this day. The tribunal of the Inquisition, with its tremendous apparatus of familiars, inquisitors and executioners, is but the perfection of that system or scheme, that makes it our duty to use *compulsory means or measures* to bring men to a knowledge of the truth. Hence it is we shudder when we hear such an argument as this: "The Bible contains the only true religion. It lies at the foundation of our civil institutions; therefore, we must have statutory laws requiring it to be read." We may just as well say: "Christianity is the only true religion. Faith in Christ is necessary to salvation. Therefore, we must have statutes requiring men to believe in Christ, repeat the Creed and go to communion." If God requires of us statutory laws to secure the reading of His Word, does He not require of us, also, statutory laws to make men believe in His Son, Jesus Christ? But surely this is not the way the apostles converted men. They had no statutes from Cæsar in their girdles. The Roman empire was made Christian by the simple preaching of the Cross. Christ reigns only over a willing people. The weapons by which His servants conquer, are not carnal. They are armed only with truth in love. They are to reason and persaude, enlighten the understanding and appeal to the heart, and leave men free to choose or to refuse. There is no religion in any compulsion, but that of love. Even at Mount Sinai, the liberty and free agency of the people were respected. They were called upon to choose whether they would accept the Lord God as their God, and obey His laws, or reject Him. But it is said, it is expedient to honor religion by such acknowledgments and laws. We answer, the end proposed does not justify the means. It is not given to us to do evil that good may come out of it. We are not at liberty to serve God in any way, or by any means, that He has not appointed. This is forbidden in the second and third commandments. And it is also said, "there is no danger. No body now wishes to revive the Inquisition, or to unite the Church and the State, as they have been, and still are united in Europe." To this we say, human nature is the same now, that it was in the days of the Duke of Alva, and of Queen Mary. And we would remind our friends, also, that great results generally flow from small beginnings. We would not furnish the axe handle, nor would we let the camel's nose in, for his whole huge carcass may follow. And above all, the Gospel is the power of God unto salvation, without any such aid.

RELIGION IN THE INDIA SCHOOLS.

At the May meetings last year in London, considerable excitement was manifested about the course of the Government in India, as to teaching Christianity in the Government schools. The opposition to the course of the Government, is led by Lord Shaftesbury, who wishes to make the Government do the work of a missionary. The despatch of Lord Stanley, of the 7th of April, is to the effect that the measures of Sir Charles Wood, proposed in his despatch of 1854, would be carcied out. Our space does not allow us to give the speeches and addresses that have been called out by the discussion of this great subject, at the recent meetings. The despatch, of Lord Stanley, says: "The free resort of pupils of all classes to Government schools, even at times when unusual alarm has been felt in the minds of the natives, is a sufficient proof of the confidence which is felt in the promises of Government that no interference with religious belief will be allowed in their schools, and this confidence Her Majesty's Government would be very reluctant to disturb, by any change of system which might give occasion to misapprehension. They are unable, therefore, to sanction any modification of the rule of strict religious neutrality, as it has hitherto been enforced in the Government schools, and it accordingly remains that, the Holy Scriptures being kept in the library, and being open to all who may wish to study them, and the teachers being at liberty to afford instruction and explanations regarding them, to all who may voluntarily seek it, *the course of study in all the Government Institutions be, as heretofore, confined to secular objects.*"

It is to agitate this question in Parliament, and compel the Government to teach the Christian religion by compulsion to native children in the Government schools of India, that an association has been organized under the auspices of Lord Shaftesbury, called "The Bible Education Committee for India." This is essentially the same question that has been, more or less, the subject of much discussion in our own country, and in some parts of Europe, for the last twenty-five years. We shall, therefore, watch its progress in the British Parliament with great interest. We have only two remarks to make in reference to it, at present, which are these: *first*, that it does not necessarily follow because Great Britain is a Christian Government, that she must *as a Government*, perform the functions of a Bible Society or of a missionary. Governments are bad preachers of Christianity. They spoil it, and

render themselves less fit to do what properly belongs to them. A policeman or a magistrate is not less a Christian, because he protects the city, or administers the laws with fidelity, instead of distributing tracts or preaching in the streets. Nor is a government any less perfect as a civil or political institution, because it does not assume the functions of our godly and self denial missionaries. We are trying to supply our State with Bibles, but we do not wish the Legislature to do it. Our *second* remark is, that true religion requires no other aid from carnal weapons than to be protected in using moral suasion—the appliances of truth in love. Reason, and argument, and a fair field, is all Christiaity requires. No religious agency that is not voluntary, is worth anything. Sir John Lawrence uttered a great truth when he said to Englishmen: "If any thing like compulsion enters into our system of diffusing Christianity, the rules of that religion itself are disobeyed, and we shall never be permitted to profit by our disobedience."

Roman London is the title of a new work by Mr. Charles R. Smith, in 4to, with colored plates. Mr. Smith's collection of antiques was lately purchased by the British Museum. His life has been chiefly devoted to antiquarian researches. The object of this work is to present London as it was when the Romans were in the island. And we are told that the ancient *Londinum* is so completely buried under the present city, that the principal means of investigation, have been the cuttings and excavations made for the recent sewers, which often penetrate twenty-five feet downward, to the site of the original Roman London. The vestiges and monuments of the old city thus brought to light, reveal the habits, ornaments, household gods, domestic implements, and money, of its ancient inhabitants. Among other interesting facts, it is now proven that the piles under the London bridge, are but little decayed, though it is more than five hundred years since they were driven. The wooden piles, oak, elm, beech and chestnut, of the old Savoy Place in London, are perfectly sound. This building is known to be about seven hundred years old. The piles of the bridge built by Trajan, over the Danube, one thousand six hundred years ago, are now found to be petrified to the depth of three-quarters of an inch, and the rest of the wood preserved nearly in its original state. These facts show the durability of timber in a wet state. Will our physiologists and Life Insurance agents tell us whether damp climates are favorable to long life? Will

some one tell us why the timber of this State near the ocean is so utterly worthless? And by the way, this resurrection of the Roman London, together with that of the cities of the Nile, and of the Tigris, and of the Euphrates and of Central America, and "the deep soundings of the ocean," and the deep cuttings and blastings of the geologist, will leave but few physical developments for the Archangel's trump.

FULL OF LIGHT.

Our Lord says, No man when he hath lighted a candle putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.—*Luke* xi: 33–37.

1. There is great fitness in the Hebrew idiom, that makes light a synonyme for joy and happiness, and darkness significant of sorrow and calamity. It is in the darkness of the night that the beasts of the forest prowl about seeking for their prey. It is under cover of darkness that theives break through and steal, and assassins go forth to murder and rob. The darkness of night is the friend of no man, except he is in his own home. To the weary rest is sweet, and quiet darkness is favorable to repose and sleep. But light is joy. It is sweet to the eyes. *Light is perfection.*

2. It is not true that *ignorance is the mother of devotion*, unless by devotion is meant superstition. As the body without the soul is dead, so without knowledge there is no piety. There may be knowledge without devotion, but there can be no true devotion without knowledge. *Truth is in order to goodness.* It is impossible there should be piety without heavenly light.

3. As light is diffusive, penetrating and luminous, so is truth,—and so is the grace of God. When the eye is single, the whole body is *full of light*, that is, "altogether enlightened." Every object within the range of the eye, is as perfectly seen, as if the whole body were an eye. So when the grace of God dwells in us, every thought and word is influenced by it.

NEVER BE DISCOURAGED.

In a remote field stood a large tulip tree, apparently of a century's growth, and one of the most gigantic of this species of tree. It looked like the father of the surrounding forest. A single tree of huge dimensions, standing alone, is a sublime object.

On the top of the tree, for years, an old eagle, commonly called the fishing eagle, had built her nest every year, and unmolested, raised her young. What is remarkable, this tree stood full ten miles from the sea-shore. It had long been known as the "Old Eagle Tree."

On a warm sunny day, the workmen were hoeing corn in an adjoining field. At a certain hour of the day, the old eagle was known to set off for the sea-side, to gather food for her young. As she this day returned with a large fish in her claws, the workmen surrounded the tree, and by yelling and hooting and throwing stones, so scared the poor bird that she dropped the fish, and they carried it off in triumph. The men soon dispersed; Joseph sat under a bush near by, to watch and bestow unavailing pity. The eaglets at once set up a cry for food, so shrill, so clear, and so clamorous, that the boy was greatly moved. The parent bird seemed to try to soothe them; but their appetites were too keen, and it was all in vain. She then perched herself on a limb near them, and looked down into the nest, with a look that seemed to say, "I know not what to do next." But her indecision was momentary. Again she poised herself, uttering one or two sharp notes as if telling them to "be still," balanced her body, spread her wings, and was away again for the sea.

Joseph now determined to see the result. His eyes followed her till she grew small, smaller—a mere speck in the sky, and then disappeared. She was gone nearly two hours, about double her usual time for a voyage, when she again returned, on a slow, weary wing, flying uncommonly low, in order to have a heavier atmosphere to sustain her, with another fish in her talons. On nearing the field, she made a circuit around to see if her enemies were there again. Finding the coast clear, she once more reached the tree, drooping, faint, and evidently, nearly exhausted. Again the eaglets set up their cry, which was soon hushed by the distribution of a dinner, such as — save cooking — a king might admire.

"Glorious bird!" cried the boy, in ecstacy, and alone; "what a spirit! Others can sing more sweetly; others can scream more loudly,

but what other bird, when persecuted and robbed, when weary and discouraged, when so far from the sea, would do what thou hast done! I will learn a lesson from thee to-day. I will never forget hereafter, that when the spirit is determined, it can do almost anything. Others would have drooped the head, and mourned over the cruelty of man, and sighed over the wants of the nestlings; but thou, by once recovering the lost, hast forgotten all. I will learn of thee noble bird, I will remember this, and I will set my mark high. I will try to do something, and to be something in the world; *and I will never yield to discouragement.*"

STATE AND CHURCH.

We take the following extracts on the relations of the Secular and Spiritual power from an article of the Rev. Dr. Stewart Robinson, of Louisville, Ky., as published in the *Scottish Presbyterian*. The views here presented are identical with those we have held for many years on the same subject, and agree with the main positions also of the article in the *Princeton Review* on "a nation's Right to worship God."

"As to the fact that two very distinct powers of government exist by divine ordinance, there has never been any question among those who entertain just conceptions of the Gospel as a purely spiritual system. And just in proportion as the church has been purest in doctrine and most spiritual in feelings has this idea of the two distinct powers been clearly apprehended. The early Scotch Church, as we have seen, more remarkably than any other Reformed Church, gave prominence to this idea. Thus John Erskine, of Dun, declared to the Regent Mar, 'There is a spiritual jurisdiction and power which God has given unto his kirk and to them that bear office therein; and there is a temporal jurisdiction and power given of God to kings and civil magistrates. Both the powers are of God, and most agreeing to the fortifying one of the other if they be rightly used.' Andrew Melville dared to say to King James, 'There are *Two Kings* and *two Kingdoms* in Scotland; there is King James the head of the commonwealth, and there is Christ Jesus the King of the Church, whose subject James the Sixth is, and of whose kingdom he is not a king nor a lord, nor a head but a member.'"

"In like manner the expounders and advocates of the Presbyterian theory in the Westminster Assembly, against the theories of Erastianism and Independency, not only insisted upon the distinction between the powers secular and spiritual, but proceeded to run out in detail the

contrast, contending that the two powers differ: First, in their '*efficient*' cause or author, the civil power being from God the author of nature, and belonging alike to all mankind, whether heathen or Christian; while ecclesiastical power is peculiarly from Jesus Christ the mediator, and belongs only to the church. Secondly, they differ in their '*material* cause,' or the matter of which they consist, and about which they are exercised; the magistrate's power being a power of the sword, to be exercised about persons and things without the church as well as within; ecclesiastical power being a power of the keys, to be exercised in the revealing of the word, dispensing the sacraments, executing the censures of the church in admonition, excommunication, &c. Thirdly, that they differ in their '*formal* cause,' the magistrate's power taking cognizance of crimes, and passing sentence according to the laws of man; while ecclesiastical power takes cognizance of, and passes judgment upon, crimes according to the word of God. Fourthly, that they differ in their '*final* cause' or end; the civil power aiming to promote the temporal, external, political good of human society as such; while the ecclesiastical power aims properly at the spiritual good and edification of the church.*

"Manifestly, therefore, the peculiarity of the American theory of the church consists in no new discovery of truths of the gospel system unknown to previous ages of the church; but chiefly in carrying out to their complete practical results truths which true Protestantism had always acknowledged, but which the civil governments of the world resisted the application of to the structure of the Church and the State. The Virginia 'Act for the establishment of Religious Freedom' marks a great era in the history of the church, simply because it is the first clear and distinct avowal, as a principle of civil law, of the great truth which true Protestantism had ever avowed, but was forbidden to practice.

"The principles of the American theory of Church and State may be thus summarily stated:

1. That in addition to the family organization, which is the germ, there are two great governmental organizations divinely appointed among men — the State and the Church — distinct in their nature.

2. That this distinction is radical, nor can the two ever be blended together without injury to both.

3. That this distinction relates to these six particulars:

* See "The Divine Right of Church Government, by sundry ministers of the city of London," Chap. IX., Sec. 2d.

First. That though both are of Divine appointment, yet they differ in the source of the power wielded by them respectively. The power of the State is from God, the Creator, to man, the creature, and delegated for the preservation of the race as mortal beings. The power of the Church is from Jesus Christ — God, the Saviour, to man, the sinner — delegated to men for the edification of his peculiar people — his Mediatorial body.

Second. The rule to direct in the exercise of civil power is the light of Nature and Reason. The rule to direct the exercise of spiritual power is the revealed statute-book of the Mediatorial King. The revelation may, and ought to be used to aid in interpreting the law of Nature just as, *vice versa*, the light of Nature and Reason may, and ought to be made use of within proper limits to interpret the revelation. But neither is the light of Nature the first authority in church government, nor the Bible in civil government.

Third. The civil government is a government of force; its symbol the sword. The ecclesiastical, a government of moral power only; its symbol is the keys, ministerially to open, shut, and take care of a house already constructed.

Fourth. The scope and aim of civil power is only things temporal; of the ecclesiastical power only things spiritual. *Religious* is a term not predicable of acts of the State. *Political* and *Civil*, not predicable of acts of the Church.

Fifth. The governmental agencies of the State, though Divinely appointed as to their being, 'for the powers that be are ordained of God'— yet the form of these agencies is left to the discretion of men, guided by reason and expediency. But the governmental agencies of the Church have been appointed to the Church by explicit statute of the Mediatorial King, both in substance and in form. And as, therefore, the Church may not employ any other forms of agency than those Divinely appointed for her spiritual end; so, conversely, Divine forms of agency may not be used for any other than these spiritual purposes. The Church has no right to decree touching civil affairs, nor to teach politics.

"A fruitful cause of the obscurity of the public idea touching the relation of Church and State, arises, doubtless, from the widely-pervading influence of that peculiar New England Erastianism which was, in fact, unaffected by the American Revolution, and continued in full operation for half a century after; and, indeed, until it had nearly worked the ruin of the ancient Puritanism. It was hardly to be expected that

among a people reared under the idea of a general State assessment for the support of religion, either ecclesiastics or lawyers would at once enter into the idea of the Virginia doctrine of religious freedom. Nor when we consider the natural and logical results of the semi-theocratic system of the early New-Englandism, will we longer be surprised at the remote outworking of those principles, even as late as the middle of the nineteenth century. If the Church is supported of right by the State, what more proper than that the Church should serve the State's purposes? In such case, naturally enough, it becomes an agency for keeping the proper party in power — a Congress-managing society — a public-opinion manufacturing society! The ultimate developments of the early *State-church* — more properly the *Church-state* theory of the New England fathers — are just now manifesting themselves. The Theorists amongst us have been busy in accounting for the peculiarities of modern New-Englandism as displayed in its pulpit diatribes in politics: its Three-Thousand-Clergymen's-Memorial-to-Congress; its Religious press devoted to Fremontism, and its treasury of religious funds to carry the election in Pennsylvania. All these peculiarities are noted as outgrowths of the peculiar New England mind! Now the New England mind, doubtless, is after the same general order of all other mind which God has moulded — and therefore in the *unconscious* action of this mind, as of all other, it works out its logical and proper conclusions. The true secret of the peculiarities of the modern New-Englandism, is, beyond all doubt, the erroneous State-church views of the *ancient* New Englandism. Those Church-state views have caused New England to be the last of all the federal commonwealths to perceive and appreciate the true American doctrine of the Virginia Bill. Hence, therefore, the perpetual tendency of New England mind to blend the political and religious together. The same Erastianism, which, as has been shown, produced the failure of the great Reformation of the sixteenth century, as to all but the creed, has slowly, but surely, been working out the ruin of the New England Puritanism! Hence the strange phenomena of modern N. E. mind.

"If our limits permitted, it might not be without interest to apply the foregoing principles to many of the less distinct forms of error on the relation of Religion to State affairs, which are constantly manifesting themselves in the issues presented for discussion in the civil and political affairs of the country. Into these, however, we cannot now enter. It may be stated, however, as a general principle, that, according to the foregoing views, the *American State is not, as such, religious or Protes-*

tant, or even Christian, properly speaking, though it is true that the people is a religious, Protestant, Christian people.

"It is not competent for the State to decide between religions, or to ordain anything as law directly on the ground *that revealed religion requires it*. Of necessity American law must recognize the fact that Protestant Christianity is the religion of the people, because that law is the reflection of the will of the people. It ordains one day of rest in seven, not because the State has authority to determine that such is the revealed will of God, but simply because the people will have their Sunday. The State, as a machinery for governing, is not a moral person — more than a Bank or a Railroad Corporation. It is of this world, and is incompetent to manage the affairs of 'the kingdom not of this world."

HONOR TO THE BRAVE.

On a certain occasion after one of his great battles as the Emperor Napoleon met a party of wounded soldiers of the hostile army, he stepped aside until they had passed, and raising his hat in a respectful salute said, "Honor to the brave." The feeling which prompted this has a place in every generous heart. A brave man will admire courage even in an enemy; a cowardly spirit all must despise. True religion refines and elevates this as well as every other noble feeling of the human heart. It improves our natural no less than our moral sensibilities, and gives us a more exquisite pleasure in contemplating every trace of nobleness that may yet be found among the majestic ruins of the human soul. The pleasure thus had is of a no less pure though of a more exalted cast than what is enjoyed in gazing on the remnants of beauty and grandeur lingering amid the ivy-clad ruins of a Conway Castle or Melrose Abbey.

The Christian cannot be a Christian without having in its highest and holiest exercise the impulse which makes us admire courage and cherish reverential gratitude for those who have suffered for their country's good. It is this feeling which when controlled by the Holy Spirit, makes us reverence and love with a devotion of which the idolatry of the Old Guard for their emperor is the cold image, that champion of the Lord's host, who has despoiled death and triumphed over the grave, Jesus Christ our Redeemer. The insane devotion of mankind to war shows how deep this principle is seated in the soul. Grace raises it from the rotten drift wood around which it is twining, and leads it to

Jesus, who has fallen for the deliverance, not of a nation, but of a race from bondage to sin and the corruption of the grave. Hence when religion is engrafted on a truly noble and heroic soul, it makes the noblest type of man. The believer is none the less but all the more a patriot, he is none the less but all the more a man of courage, because he is a Christian. His devotion to Jesus, regulates and gives a tone of energy to every other duty. His admiration for the most exalted heroism as seen in the conflict of Jesus Christ with the powers of darkness for our freedom, causes him to feel a thrill of pleasure in contemplating the reflections of this amid the ruins of the soul of man, as they are seen in the lives of the patriotic and the brave. He can feel his heart throb with a responsive thrill to the sentiment of Pericles over the graves of his countrymen fallen in battle, "It is a debt of justice to pay superior honors to men who have devoted their lives in fighting for their country, though they are inferior in every virtue but that of valor." How much greater than the pleasure in paying this debt of gratitude, when to valor are added the virtues springing from religion. We may therefore conceive that when to this courage are added the infinite excellencies blended in the Son of God who died for us, this mingled feeling of gratitude, admiration, and devotion will become the strongest, the most ennobling, the most delightful emotion that can take possession of the soul of man.

Christians are too prone to overlook the dignity and glory of their calling. There is nothing great and noble enjoyed by those devoted to worldly glory and worldly pleasure which grace does not give in full perfection to the saint. Language is exhausted in expressing the grandeur of this conflict and the glory of its rewards. The believer is by profession and necessity a soldier. His armor is the armor of God; his shield is the shield of faith; his sword is the sword of the spirit. Every heroic virtue of the human soul is drawn into exercise in this struggle, — courage, patience, energy. In the short compass of the second epistle to Timothy, St. Paul exhorts him no less than twelve times to endure hardness as a good soldier of Jesus Christ. The fabled deeds of the heroic ages of antiquity shrink into insignificance by the side of the achievements of the humble followers of Jesus of Nazareth. What poetry dreamed of when men were represented as struggling with giants, demigods, and heroes, is here more than realized. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; not with the Lernœan hydra whose

destruction has given immortality to Hercules, but with the fearful hydra of the grave and sin, "a serpent armed with deadly sting;" not with the hundred-handed giants who strove to scale heaven, but with the dragon, the old serpent which is the Devil and Satan.

Hence the Christian has a soul which makes him realize in the highest possible degree the emotions which give utterance to the sentiment, "Honor to the brave." He honors the brave who fall for their country, he honors the brave who fall for truth, and the cause of Jesus,—with an honor deep and intense as the end for which they suffer is exalted and grand.

Few things of this kind equal in magnanimous courage the conduct of poor French, the first officer of the ill-fated *Northerner*, when amid all that is fitted to fill the soul with terror and dismay, he said, "I have as much to live for as any man; but my life belongs to those passengers, and I will make the effort to save them, though I perish in the attempt." He did perish in the attempt. I can never think of him as going down amid the wreck and tempest, without feeling his death could not have been more truly heroic had he fallen by the side of Warren on Bunker Hill. The records of our fire department would show many an act of heroism which if done on the field of battle, would gain for the humble citizen the cross of the legion of honor. Yet these deeds though of repeated occurrence and of such importance to the good of society, fall to the ground unheeded, and those who perform them, live on unnoticed, often with broken constitutions, and go down to unhonored graves. "Honor to the brave." Such men and such deeds deserve to be held in lasting remembrance. He who falls in the effort to snatch others from the grave, falls in the noblest of causes. There is one and only one nobler than this. It is the death of him who sacrifices himself to save others from going down in eternal death. And if our heart swells with emotion at the nobleness of the patriot who when lifted from the field where he had fallen with a mortal wound, said, "I die as I have always wished to die, the death of a soldier contending for the rights of man;" how much more must our soul throb and swell, when we see the humble believer, prompted by love to Jesus Christ, falling in the effort to save the lost from the slavery of sin and bring them from the bondage of corruption into the liberty of the glory of the sons of God. The emotions which as a servant and soldier of Jesus the saint cherishes towards heroism in the cause of truth and the Redeemer, make him appreciate and reverence with suitable feeling those who devote themselves for the good of their country.

"But fairer wreaths are due, though never paid,
To those who posted at the shrine of Truth,
Have fallen in her defence."

It is a good thing to keep the springs of noble and generous feeling open in the soul. How can that soul do otherwise than overflow with purity and nobleness in which the Holy Spirit is a well of water springing up into everlasting life. *Jno.* iv: 14. In the words of Leighton, "There is not any kind of spirit in the world so noble as that spirit that is in a Christian, the very spirit of Jesus Christ, that Great King, the Spirit of glory, as the apostle calls it. 1 *Peter*, iv: 14. This is a sure way to ennoble the basest and poorest among us; this royalty takes away all attainders, and leaves nothing of all that is past to be laid to our charge, or to dishonor us." G. B.

THE LITTLE BOY THAT DIED.

Dr. Chalmers is said to be the author of the following beautiful poem, written on the occasion of the death of a young son whom he greatly loved.

I am all alone in my chamber now,
And the midnight hour is near;
And the fagot's crack, and the clock's dull tick,
Are the only sounds I hear.
And over my soul in solitude,
Sweet feelings of sadness glide,
For my heart and my eyes are full when I think,
Of the little boy that died.

I went one night to my father's house—
Went home to the dear ones all—
And softly I opened the garden gate,
And softly the door of the hall.
My mother came out to meet her son,
She kissed me and then she sighed,
And her head fell on my neck and she wept,
For the little boy that died.

I shall miss him when the flowers come,
In the garden where he played;
I shall miss him more by the fireside,
When the flowers have all decayed.
I shall see his toys and his empty chair,
And the horse he used to ride,
And they will speak with a silent speech,
Of the little boy that died.

We shall go home to our Father's house—
To our Father's in the skies,
Where the hope of our souls shall have no blight,
Our love no broken ties.
We shall roam on the banks of the river of peace,
And bathe in its blissful tide,
And one of the joys of our heaven shall be,
The little boy that died.

"THE SICK MAN."

"EVERYBODY and his wife" have heard of an old man — a great Sultan, lying partly in Asia and partly in Europe, that certain great doctors having despaired of curing, or rather not being so desirous of healing as dissecting, have been quarreling about for many years. We have also heard of another rich man, concerning whom precisely the same thing is true. It is an old failing for Ahab to desire Naboth's vineyard, and for young people to wait with impatience for old men's shoes.

Now in regard to both the rich men above alluded to, our theory is, that providence has given them up long since to be dissected — that is now their chief end — just as it is with the aborigines, and as it was with the Canaanites — and that it is a great mistake not to have allowed the dissection long ago. We know not the reasons, nor are we to trouble ourselves about what God has not revealed, but it is our duty to follow providence even unto "manifest destiny." The homily however with which we are now concerned, relates cheifly to another patient. St. Augustine tells us of a rich man, who is in a bad way. "The whole world," says he, "is one great diseased man, lying extended from east to west, from north to south; and to heal this great sick man, the Almighty Physician came down from heaven." This is indeed what the Redeemer himself has said. They that be whole need not a physician, but they that are sick. I am come, said He, not to call the righteous, but sinners to repentance. The Son of Man is come to seek and save that which was lost. And the apostle Peter (2 *Peter*, ii: 20,) tells us of some who escape the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ. Now by the pollutions of the world in this place, we are doubtless to understand sin in general, and superstition, idolatry, lust and all uncleanliness in particular. The Greek word here for pollutions is *miasmata*, signifying their defiling, infecting, polluting nature. The original meaning of this term, and in fact its use at the present day, has reference to those noxious effluvia arising from persons infected with contagious diseases, or from dead and corrupt bodies, stagnant and putrid waters, by which even the health are in danger of being infected and destroyed. Sin is a deadly poison. A great epidemic that has filled our world with suffering, wailing and death. But there is a remedy. The knowledge of our Lord and Saviour Jesus Christ. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever

believeth on Him should not perish, but have eternal life." In the last day, that great day of the feast, Jesus stood and cried saying, "if any man thirst, let him come unto me, and drink." "And him that cometh unto me, I will in no wise cast out."

"THE HOUSE IN THE MEADOW."

It stands in a sunny meadow —
The house so mossy and brown —
With its cumbrous old stone chimneys,
And the grey roof sloping down.

The trees fold their arms around it —
The trees a century old —
And the winds go chanting through them,
And the sunbeams drop their gold.

The cowslips spring in the marshes,
The roses bloom on the hill,
And beside the brook in the pasture,
The herds go feeding at will.

Within the wide old kitchen,
The old folks sit in the sun,
That creeps through the sheltering woodbine,
'Till the day is almost done.

The children have gone and left them,
They sit in the sun alone!
And the old wife's ears are failing,
As she harks to the well-known tone —

That won her heart in her girlhood,
That has soothed her in many a care,
And praises her now for the brightness,
Her old face used to wear.

She thinks again of her bridal,
How dress'd in her robe of white,
She stood by her gay young lover,
In the morning's rosy light.

O, the morn is as rosy as ever,
But the rose from her cheek has fled;
And the sunshine still is golden,
But it falls on a silver'd head.

And the girlhood dream once vanish'd,
Comes back in her winter time,
And the feeble pulses tremble,
With the thrill of Spring-time's prime.

And looking forth from the window,
She thinks how the trees have grown,
Since clad in her bridal whiteness,
She cross'd the old door stone.

Tho' dimm'd her eyes bright azure,
And dimm'd her hair's young gold,
The love in her girlhood plighted,
Has never grown dim or old.

They sat in peace in the sunshine,
'Till the day was almost done,
And then at its close an angel
Stole over the threshold stone.

He folded their hands together—
He touch'd their eyelids with balm,
And their last breath floated upward,
Like the close of a solemn psalm.

Like a bridal pair they travers'd,
The unseen mystical road,
That leads to the beautiful city,
Whose "builder and maker is God."

Perhaps in that miracle country,
They will give her lost youth back,
And the flowers of the vanish'd Spring-time,
Will bloom on the spirit's track.

One draught from the living waters,
Shall call back his manhood's prime,
And eternal years shall measure,
The love that out-lasted time.

But the shapes that they left behind them,
The wrinkles and silver hair,
Made holy to us by the kisses,
The angel had printed there,—

We will hide away 'neath the willows,
When the day is low in the west,
Where the sunbeams cannot find them,
Nor the winds disturb their rest.

And will suffer no tell-tale tombstone,
With its age and date to rise
O'er the two who are old no longer,
In their Father's house in the skies.

Luminous Light.—When one enters a room it is the light and not the candlestick he sees. So our Lord says, "No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but set-

teth it on a candlestick, that they which enter in may see the light." *Luke*, viii: 16. It is the light he sees and sees by. And as the candlestick has no light in itself, so neither has our fallen nature any true spiritual light of itself. It all comes to us from without and from a higher source. The use of the candlestick is to exhibit the light. The *luchnos* holds the *to phos*. So the good hearer of the Word of God which is the Truth and the light, is one who makes such a use of it himself as to have light for himself, and cause others to see the brightness of the light given to him, and so increase its brightness by letting it shine. Christians are the light of the world. As the sun gives light, so are they to let their light shine, that others may glorify their heavenly Father. The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. *Prov.* iv: 18, 19. The believer's life is a great beginning, a steady upward progress, and a glorious termination. He receives Christ Jesus, walks in Him, and in Him is made complete, and receives from Him the crown of life. Wherefore we rejoice for the hope which is laid up for us in heaven. O how blessed a thing it is to be a true follower of Christ!

THE WORLD PASSETH AWAY.

The fashion of this world passeth away, but the things which are above abide and endure forever. The things which are below are like the *bubble* that is blown, when the rays of light fall upon it; it glitters in all the colors of the rainbow; but whilst we gaze, it bursts, and is no more; like the *gourd* which casts its cooling shade for a shelter from the noontide heat, but before the next day's sun, has utterly withered away — like the *flower* that blooms and sheds its fragrance in the morning, but in the evening its beauty and its odor are gone — like the *shadow* that flings itself for a moment across our path, and then declineth. Like a *vapor* that appeareth and is quickly dissipated and we see it no more — as an eagle hastening to his prey, so rapidly do the things that are below consume themselves or us and flee away and are no more. *Passing away* is labelled on man's prosperity and his adversity. *Passing away* is written on the cheek of childhood in dimples and teary pearls and smiles. *Passing away* is engraven on the beauty and vigor of youth, and chiseled deep in the wrinkles of age, in withered limbs and sunken eyes. And the breeze that wafts the requiem of the beloved

dead bears away the tears and sighs and prayers of the living. *Passing away* is the large lettered inscription of the mausoleum of Time itself. The following beautiful thoughts are from Heber's farewell sermon, when about to leave England for India: —

"Life bears us on like the stream of a mighty river. Our boat, at first, glides swiftly down the narrow channel through the playful murmurings of the little brook, and winding along its grassy borders. The trees shed their blossoms over our young heads, and the flowers on the brink seem to offer themselves to our young hands; and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty. Our course in youth and manhood is along a wilder and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing before us, we are excited by short-lived success, or depressed and rendered miserable by some short-lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and griefs are left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but cannot be delayed; whether rough or smooth, the river hastens toward its home — the roaring of the waves is beneath our keel, and the land lessens from our eyes, the floods are lifted up around us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal. And do we still take so much thought for the future days, when the days which have gone by have so strangely and uniformly deceived us? Can we still set our hearts upon the creatures of God, when we find, by a sad experience, that the Creator only is permanent? Or shall we not rather lay aside every sin which does most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even the world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in His mercies?"

We may "pursue shadows," but we are not shadows. We are immortal beings, and our thoughts should be elevated from time to eternity, and our affections should be set on things above. It is thus the Bible teaches us to look at things seen and unseen, things temporal and things eternal. The Bible informs us of our immortality, and opens up before us objects vast as our desires and durable as our natures. It points us

to a future and superior state of existence, where the human mind will reach vast amplitudes, and in which all the might of human faculties thus improved will find appropriate and delightful exercise.

> "The soul of man was made to walk the skies;
> Delightful outlet of her prison here!
> There disencumbered from her chain,
> ——— she can rove at large;
> There freely can respire, dilate, extend,
> In full proportion let loose all her powers;
> And undeluded, grasp at *something great*,
> Contemplating grandeur, finds her own.
> Hence greatly pleased and justly proud, the soul
> Grows conscious of her birth celestial; breathes
> More life, more vigor, in her native air;
> And feels herself at home among the stars;
> And, feeling, emulates her country's praise."—*Young*, ix *night*.

THE MAJORITY RULE.

It has seemed necessary of late to refer to the fact that a mere numerical majority is not the rule of faith and practice. And yet, in certain questions, it appears difficult to get rid of such a fallacy. It is certainly the true doctrine of our Church, that the Holy Scriptures are the revealed will of God, and that they are the only infallible rule of faith and manners, and that our highest duty is obedience to the revealed will of God; and yet we are gravely told again and again, that certain numerical majorities have a right to lord it over the consciences of their neighbors, always assuming, too, that the conscience of this numerical majority is right. Now if the question is one as to our civil rights and duties, then the constitution and the laws made agreeably thereto are the standard by which it is to be tried. And if the question is one relating to doctrines or duties that are Christian, then the appeal is to the law and to the testimony — to the Word of God. It is not a question of numbers at all. As Presbyterians, our standards are the Scriptures in the original Hebrew and Greek, and the Confession of Faith, the Form of Government and Directory for Worship and the Catechism. In our Confession of Faith, chapter *thirty-first*, it is said: "All synods or councils, since the apostles' times, whether general or particular, may err, and many have erred." And again, in another place: "All synods and councils may err," and consequently, "the Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers of doctrines of men, and

private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." Chap. i, sec. 10.

Here is our platform, and according to these standards alone, are we willing to test any doctrine or practice. But we see not by what authority our friends, who are so fond of this *argumentum ad invidiam*, limit it to any particular locality or age. And if it cannot be limited, how would their cause stand, if the whole human race is made the high court of appeal? The learned now compute our race at 1,000,000,000, and tell us that 600,000,000 are Pagans; 100,000,000 Mohammedans; 6,000,000 Jews; 130,000,000 Catholics; 56,000,000 Greeks; 8,000,000 Armenians, and 70,000,000 only are Protestants. If the voice of the majority is the supreme law, then we should all become Pagans. And if we confine ourselves to Christendom, then we should become Roman Catholics, for we find them more numerous than the Greeks, Armenians, or Protestants; nearly equal to all the rest of the Christian world. This popular plea of an accidental numerical majority as a rule of right is an exceedingly dangerous fallacy. The revealed will of God is right, and it is our only rule. It is inconsistent for Protestants, who hold to the right of private judgment and claim freedom of conscience to appeal to numerical majorities, or to synods, councils, or assemblies. For they hold that "all synods may and have erred," both in doctrine and practice. Indeed we have an earnest desire to whisper a word more into the ears of Protestants, which we do not wish the Jesuits to hear, as touching this dangerous method of deciding what is right in religion by an accidental numerical majority, namely: You profess to believe that the Catholic Church is intolerant and persecuting. You say this intolerance follows, necessarily, her infallibility. We are not now arguing that these views are true, but assuming that they are, for so at least many Protestants honestly believe. And indeed, I see not how it can be otherwise, than that heresy is a mortal sin, if the Catholic Church is infallible. Well, then, on your belief that this church is essentially intolerant and persecuting, why do you insist on putting such constructions on our constitution and laws as places Religious Freedom in the power of numerical majority? We have shown, in our Tractate on the "Bible and Politics," that majorities under our laws have no jurisdiction over the rights of conscience, nor is our Religious Freedom surrendered to them at all. The rights of conscience are among the inalienable, reserved, individual rights, that have never been surrendered, neither to the State nor to the Federal Government. Re-

ligion is an individual concern. It is a personal necessity. It is an affair between the soul and its maker, and except so far as we have voluntarily agreed to make it a part of our social statutes, the government has no right to intermeddle with it, and according to our own professions as Protestants and as Christians, we are not to thrust the Church upon the State. The Church of Christ is wholly a spiritual body. Its mission is to teach all mankind, not to subjugate or coerce them — to preach the Gospel and administer its rites and ceremonies. Its censures are not to be attended with any evil effects. And "synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs. Chap. xxxi, sec. 4.

PERIODICAL LITERATURE.

THE PEN AND THE PRESS.

"The Pen and the Press, bless'd alliance, combined
To soften the heart and enlighten the mind;
For *that* to the treasures of knowledge gave birth,
And *this* sent them forth to the ends of the earth;
Their battles for truth were triumphant, indeed,
And the rod of the tyrant was snapped like a reed.
They were made to exalt us, to teach us to bless
Those invincible brothers — the Pen and the Press."

In our first number we gave the names of most of the periodicals in our Church, and the names of their editors, and their annual subscription, and offered to act as a voluntary agent in ordering any of them to our coast, and we shall be happy to aid in exetending the circulation of any of the newspapers or journals of our Church. If it has been true in ages past that knowledge was power, it is preëminently so now. An intelligent people are always possessed of more power than an ignorant one. And as help to a pastor it is not easy to find any thing more beneficial than the circulation among the people of the kind of books, tracts and journals that will produce impressions in harmony with his doctrines and preaching. We have heard that a distinguished Baptist minister once refused to accept a call to settle as pastor of a large congregation until they had taken measures to have a religious newspaper extensively taken among them. This was wise. Many efforts are in vain, because they are not understood. Many a pastor has toiled in vain, because his people did not *sympathize with him, and co-operate with him.* Nor can they without an acquaintance with religious insti-

tutions and interests such as can be had only from the reading of religious journals. Journalism is of vast importance in the Church in our day. There should be periodicals in every section of the Church. By them we shall know each other, strengthen and encourage one another. They will show how the currents are setting, and act as advance posts to the sacramental host. Ministers and elders at least should all be furnished with our best periodicals, from the quarterly to the weekly paper. And the whole Church should be well informed in regard to the state of the Church, its Missions, Schools and Boards. If there is not a better way to attain the object, we would suggest that each Presbytery should concert measures by which each congregation might supply its pastor and officers with the leading reviews and periodicals of the Church. Let the eye of the people at least be full of light.

A Convenient Theology. — Bayard Taylor tells a story of his man François, whose temper was wonderfully improved by smoking, that solves the difficulty about original sin, or the imputation of it, in the following manner. In explaining how tobacco made him good natured, François said: "Ah yes, my body is to blame for all the sins I ever committed. I can trace every one to the fact of my having had no tobacco, or not enough to eat, or too much to drink." No doubt, there was a cause for every one of his sins. But the Bible says, evil thoughts proceed from within, from out of the heart — from the big black drop that the Arabs tell us, is in every man's heart when he is born, — and hence the necessity of regeneration.

MISCELLANEOUS ITEMS.—RELIGIOUS AND LITERARY.

The First Presbyterian Church — Dr. Anderson's — held the eleventh Anniversary of the Sabbath School connected with that Church, on the first Sabbath of May. The church was decorated, particularly the pulpit, which was tastefully dressed with beautiful flowers in wreaths and festoons. There were also large vases of flowers on the table. The exercises were opened with an anthem by the choir, after which followed reading of the Scriptures and prayer; next to which came an anniversary hymn, composed by one of the teachers, entitled "Our Father and our God," which was sung by the children.

SUPERINTENDENT ARTHUR'S REPORT.

The report of Mr. Arthur, which will be read with great interest, was as follows: The average attendance of this School is now about 200. There is one Superintendent, who also acts as Treasurer; one Vice Superintendent, who also

acts as Secretary; one Librarian, and two Assistants, with twenty-four Teachers, male and female. We have two Bible classes of about twenty members each, from these we frequently draw assistant teachers. We have a Library of about 2,000 volumes of well selected books. Our old books we have been in the habit of donating to new schools in the country. Our collections in the Sabbath School are about $80 per year. We receive from the East about 400 copies of the *Sunday School Visitor* per month. These are distributed to the children with books selected by them. Our School is in a flourishing condition. We have increased in numbers about fifty the past year, and I hope to see the number three hundred on the next anniversary. There have been but three deaths in the School during the year — two girls and one boy; this is a very small number when we consider the mortality among children in this city the past year, over seven hundred having died. Two boys from the School have made a public profession of religion, and are now members of this Church, and I understand that several are very thoughtful on the subject. September 2d, 1849, this School was commenced in a tent on Dupont street, between Pacific and Broadway, and followed the wanderings of this Church from place to place till it rests here. We trust it may rest here for many years to come. In 1849, there were not over thirty Sabbath School scholars in this city; now there are more than three thousand gathered in the different Sabbath Schools, and 25,000 to 30,000 in the Sabbath Schools on this coast.

PRESBYTERY OF BENICIA.

The Presbytery of Benicia met in the Presbyterian church, Suisun, May 1st. Rev. A. Fairbairn was elected Moderator, and the Rev. P. V. Veeder, temporary Clerk. The following ministers were present: Rev. Sylvester Woodbridge, Jr., D.D., of Benicia; Rev. A. Fairbairn, Suisun Valley; Rev. P. V. Veeder, Napa. Ministers Absent: Rev. James Woods, Healdsburg; Rev. B. B. Bonham, M.D., Healdsburg. Elders present: Mr. T. B. McClure, of Napa, and Mr. Philip Palmer, of Suisun Valley. The Rev. Nathaniel B. Klink, of the Presbytery of Newton, now supplying the Church of Sacramento, and the Rev. Thomas Fraser, of the Presbytery of Arkansas, now supplying the Church of Santa Rosa, were received by certificate from their respective Presbyteries into the membership of the Presbytery. It was recommended to the Board of Domestic Missions to grant the several applications of the Churches needing aid, and the Stated Clerk was directed to correspond with the Board on the subject. A standing rule was adopted that hereafter, the annual free conversation upon the state of religion shall be held at the autumn Session; The Annual Narrative be then prepared, submitted to Presbytery, and forwarded to the ensuing General Assemblp. Presbytery adjourned to meet for the celebration of the Lord's Supper and the opening sermon at Benicia on the last Sabbath of September, 1860, at 11 o'clock, A.M., and for business on the following morning.

The Rev. T. Starr King, of Boston, arrived by the steamer of April 27th, and occupied his pulpit in the Unitarian church of this city, on the following Sabbath. Mr. King was preceded by a brilliant reputation as a lecturer and preacher, and has already realized the expectations of his friends. As a man of high intellectual powers and culture, whose influence will add to the literary wealth and refinement of our great and growing State, we welcome him to these shores. We

have heard him preach, and can say that as an intellectual effort, his discourse surpassed our expectations, and was worthy of high praise. The vein of thought was deep and rich; the style classical, polished, brilliant, and faultless; his voice pleasant and musical; his manner calm and impressive, without any thing of impassioned oratory, but as near as possible the perfection of delivery in a read sermon. Our theology differs from that of Mr. King. Yet the only fault we had to find, was not in anything he said, but in the fact that he did not go far enough. There was a very great deal of deep, practical, suggestive thought in the sermon; and if instead of stopping where he did, the principles unfolded and illustrated in so masterly a manner, had only been carried further, and embraced Jesus Christ, it would have been one of the most beautiful and powerful of sermons. G. B.

Mr. Alexander Scott, a licentiate of the Second Presbytery of Philadelphia, was ordained to the work of the gospel ministry as an evangelist, in Dr. Anderson's church, on the evening of Sabbath, April, 29th. At a meeting on the Wednesday previous, the Presbytery had examined Mr. Scott on experimental religion, philosophy, the Latin, Greek and Hebrew languages, theology, ecclesiastical history and church government. These examinations, and the sermon preached by Mr. Scott, were sustained as parts of trial. Dr. Anderson presided, proposed the constitutional questions, and made the ordaining prayer; the Rev. A. Williams preached the sermon; the Rev. A. W. Loomis delivered the charge. Mr. Scott has labored with great acceptance at Union, Humboldt Bay; the congregation already provide for his support; and he has great encouragement in going forward to build a house of worship, and organize a church.

DR. BURROWES' SCHOOL EXAMINATION.

The examination of the pupils of the School of the Rev. George Burrowes, D.D., held on Monday, the 30th of April, was attended by a large number of the parents of the pupils and others friendly to the cause of education, and especially of education on the Pacific coast. The first class was examined on Grammar. This examination showed that while a text book was followed and the definitions rigidly committed to memory, the principles of the language were developed philosophically. The basis had been well laid for ferreting out from the language of these pupils, such inaccuracies as are of too common occurrence, even among otherwise well educated persons. Then followed Arithmetic. Small boys enumerated and wrote down, without the least difficulty, thirty-six figures. The advanced class showed themselves familiar with the intricacies of fractions, the square and cube roots, and evinced a clear, sharp, distinct and definite understanding of the rules of partnership, interest, insurance, commission, brokerage, discount and exchange. In the examination of the advanced Latin and Greek classes,— in Latin the class read first, to elucidate their mode of pronunciation of the language, and finished without an error in quantity. Then they gave a literal and a free translation of the Latin version, after which they parsed what they had gone over, and, in doing so, declined singly each noun, pronoun and adjective, giving the degrees of comparison of the last, whether regular or irregular, the conjugations and inflexions of all the verbs — showing the thorough manner in which they had mastered the grammar in this as well as in the rules of syntax, which they applied

with readiness and exactness. The exercise in Latin idioms, viz: turning English into Latin, was satisfactory. The boys wrote several extempore sentences without hesitation and correctly, when Judge Coon remarked that such an exercise was a severe test to a finished scholar, and its correct performance highly creditable to the boys. The examination in Greek was no less creditable, and what was new, and, as far as we know, only to be found in Bullion, from Thirsch, was the philosophical method of forming the different roots of the Greek verbs, showing plainly the facility, ease and accuracy with which that most intricate of all intricate things has been taught, the formation and flexions of the tenses of the Greek verbs, in really the only philosophical manner of doing it. At the close of the examination, Dr. Woodbridge remarked that but few graduates from any college could have gone through these exercises better.—*Evening Bulletin.*

Examination of Dr. Burrowes' School.—The examination of Dr. Burrowes' Grammar School, took place in the basement of Calvary Church, yesterday, pursuant to notice, and was very creditable to all concerned. Dr. Woodbridge and Judge Coon participated in the examination. The former expressed himself to the effect, that many of the young men who graduated at our Colleges, could hardly pass so good an examination in Latin, as did the boys in this school. Judge Coon remarked that the examination of the Latin class, from examples on the blackboard was very creditable. The idioms were exceedingly difficult to translate by boys who had been studying only six months, which is the time the Grammar School has been under way. At the close, Dr. Woodbridge made an address. A large number of ladies and gentlemen were present.—*Daily Times.*

The Rev. Dr. Scott left this city by the Overland Mail, on the 16th of April, to attend the General Assembly at Rochester, N. Y. A large number of friends assembled at the stage office to witness his departure; and their expressions of good feeling and encouragement, must have been very gratifying. He was followed with many blessings and many prayers. Our State has no better representative of the true Californian, than Dr. Scott. He has from his first arrival here, identified himself with her interests; and his position and character have enabled him to wield an influence for the good of this great commonwealth, second to that of no other man on this Pacific coast. No other clergyman in California, preaches to such a congregation. Those who have attended constantly on his ministry, can bear testimony to the ability and faithfulness of his pulpit ministrations. His church is always full, evening and morning. He preaches Jesus Christ and Him crucified. There is not a pulpit in the United States, where this is done with more fulness and faithfulness. Another leading feature of his preaching is Scripture exposition. He does not give his people moral disquisitions, to which the text furnishes merely a motto. His effort is to elucidate and unfold the mind of the Holy Spirit as embodied in the Scriptures. A distinguished officer of the army who has attended his ministry for fifteen years, mentioned the prominence of Jesus Christ and of the Sacred Scriptures as striking features of his ministry. These traits are unmistakeably prominent in his published books. Those volumes have taken their place among our standard religious literature. In these works, Dr. Scott has set an example which other ministers may well imitate. One of

the last charges, which a person who attends his ministry would suppose could be made against him, is that of underrating the Scriptures. But when Satan fails in his attempt to draw a person into sin, he thinks the next best thing is to try and get people to believe the servant of God has done it. Hence the calumnies set afloat by the great enemy against the believer, are often the things he most abhors and the last he would be likely to commit. If Dr. Scott does not preach Christ, who does? If he does not honor and exalt the Scriptures, who among us does this? No pulpit can be more entirely free than his, from things which should be foreign to the pulpit. He shows himself a practical man, fully up to the spirit of the times, and adapts the truth of the Scriptures to the necessities of his hearers; yet politics and kindred subjects never appear in the sacred desk, and even when alluding to those differing from him in doctrine, he does this with the greatest courtesy. While attached to his own branch of the church, and making no mawkish professions of liberality, he is in reality one of the most liberal and catholic of Christians. The day will come when full justice will be done to his labors in his Master's cause. That his strength may be recruited and his usefulness long continued, is the prayer of many friends. G. B.

The Pacific Medical and Surgical Journal, May, 1860.—We are sorry to see that Dr. McCormick has left the editorial chair of this periodical. Those who happen to know Dr. McCormick, know that he combines general literature with the severe studies of his profession; and that while eminent for professional attainments, he is earnest and constant in his labors as a scholar, wields a masterly pen, and is one of the most high-toned and chivalrous of gentlemen. We know him to be one of the foremost sons of that noble profession, whose best specimens are among the finest types of man. His high character and attainments are precisely such as are needed in the forming condition of our society, to give it a right direction, and leave an impress for future times. The most valuable treasures of a state, are not its veins of silver and gold, but the high and cultivated minds, the noble and generous hearts of its leading callings and professions. From these centres must go forth the influence that gives the tone to the population of our great State. We would, therefore, have been glad, had he been able to continue in a post for which he has eminent qualifications. The medical profession must exert a powerful moulding influence on the future of California society; and our best wishes for its future good and glory, may well be for a large leaven of such men as Dr. McCormick. G. B.

THE STRUGGLINGS OF FAITH.

Messrs. H. H. Bancroft & Co., from the press of Derby & Jackson, New York, laid on our table

"Beulah. By Augusta J. Evans." We mentioned the fact at the time and promised to give our views of the work at a more convenient season. So pressed, however, have been our pages that we have had no place for them till now. Our friend, the *Presbyterian Banner and Advocate*, of Pittsburgh, declares that Mrs. Stowe has never written any thing equal to this production of a young lady of Mobile, Alabama, Miss Evans, only *twenty-two* years of age. If we were not well assured of the orthodoxy and maturity of the *Banner*, we should be ready to

doubt whether a youthful fancy and a glowing imagination had not carried off the judgment of our Pittsburgh Divines; but being well assured of their soundness in the faith and soberness of judgment, we take their diction at its full value. We always reserve, however, to ourselves the right to change our opinion upon honest conviction, and in this case, especially we reserve the right to protest against *religious* novels, whenever it shall seem good to us to do so. But to say as we do, amid the numerous publications of our day, that this volume of Miss Evans is really a valuable publication, and calculated to do good, both North and South, and that it will be equally agreeable to all denominations, is, in our humble judgment, to say a great deal in its favor. We believe it will find numerous readers and do much good. The *character-painting* is not surpassed in any volume with which we are acquainted. It is wonderful how one so young as Miss Evans is said to be, could have studied out and described the incidents of struggles and sacrifices so various, and carried through so successfully so many characters. *Beulah* fancying herself a Coleridge, wanders near to utter destruction, before she learns to believe the Bible and trust in Christianity with a simple child-like faith. In so far as the tendency of the volume is a rebuke to the presumption, sciolism and pride of those who are trying to be wiser than God, we heartily recommend it. It were well for us to learn

> "Not deeply to discern, not much to know,
> Mankind was born to wonder, and adore."

Although some men are shocked at mysteries, they are themselves the greatest! It is altogether a vain theory to try to comprehend even our own existence. And Mystery, "the Mystery of Goodness," is God's great name. Mystery is all around us. Necessity is laid upon us to *live* by faith, and not by sight. We are persuaded that "Heaven lies around us in our infancy" — that childhood is nearer to God than manhood, not in point of time, but in resemblance — in *trustfulness*, which is the secret of all human happiness. Is there not something typical or admonitory to us in the example of the *wise men* of the Erst? They adored the Babe of Bethlehem. Ancient science began with awe, and proceeded in its attempts to explore the wonders and works of nature with reverence, and in this case, the teachings of the serene skies led to the World's Great Redeemer. Wonder ripened into worship. The philosophy of which the great apostle so earnestly warned us, was a false philosophy — a vain philosophy — in fact, it was *demonology* — it was a will worship in which angels and evil spirits were joined with some profession of regard for the true God. It was as far as possible removed from true science. Nor has it ever been true that Christianity is antagonistic to Reason, and at war with science, learning and the enlightenment and progress of mankind. The God of nature and of Revelation is one and the same God, ineffably great and unspeakably glorious, and blessed for ever. The Light of Nature, Reason, Science and Revelation are all true and harmonious when truly interpreted. True philosophy is a most devout Christian, and the highest Science has knelt at the Cross. True religion is far more simple in all its essentials, however, than many seem to think. Nor has it yet been shown, nor will it ever be shown, that there is any real contradiction between Nature and Revelation. The records of the creation in Genesis — the simple statement that in the beginning God created all things, is in our humble judgement, worth all that Geology has ever taught, and

that without it, Geology would be unintelligible. True science may enable us to understand a great deal of the works of God in creation, but true science will never teach us any thing contrary to the right interpretation of the true text of the Scriptures of God. We have no fear whatever of the revelations of geology or astronomy or of mental science. All truth is of God, and is in harmony. There are mysteries in nature; and there are mysteries in Providence. So there are mysteries in the Bible, that we do not at present profess to be able to explain. Indeed, it seems to us that "a God comprehended is no God at all." The very nature of religion, and of a Divine revelation is such that there must be mysteries in it, or connected with it. And we must believe just what God says, and do just what He commands. This is the highest reason. Nor is there any escape for us as finite simple creatures, but to rest upon the will of our Maker as revealed to us by His grace. Nor do we see that there can be any other way even if human knowledge should be advanced ten thousand fold above and beyond what it now is. What can the inventions, discoveries and improvements of natural science do towards opening up the way for the pardon of sin, or of explaining how we are to be reconciled to God? In fact, it seems to us, on philosophical grounds, that it requires more faith to receive the solutions of obvious mysteries in nature and human history, and experience proposed by philosophy itself, than to receive the Bible as a Revelation from God. At least, it is certain, that our duty is plain. The rules of life are simple and clear as laid down in the Gospel. We must be converted and become as a little child, or we cannot see the kingdom of God, This becoming a little child is in order to obedience, belief, trust, adoration. It is the contrary of pride, self-sufficiency and sciolism. It is in the bigotry and complacency of our own hearts, that we anatomise, dissect, break into fragments every thing that claims our faith, and in doing so we lose our love for truth, our reverence in worship, and our faith and peace. It is by speculating that many men cheat themselves into the fancy that they are reasoning, and becoming more manly, independent and free from the prejudices of education, when in fact, they are not reasoning at all, but are led captive by their own whims, appetites and passions, and are wandering from restraint and from doubts into "damning heresies," and the indulgence of such lusts as drown the soul in perdition. Nor is there any safety from the pride of false learning and the arrogance of superficial knowledge, but in again becoming a little child. To adore is better than to reason, to love and worship is better than to roam in fancy, or delve in scientific analysis without a fixed faith. To kneel and adore, love and trust our Maker is the noblest, sublimest posture of the human soul.

> ——— "Humble love,
> And not proud reason, keeps the door of heaven;
> Love finds admission, where proud science fails.
> A Deity believed is joy begun;
> A Deity adored is joy advanced;
> A Deity beloved is joy matured."

Had we space to analyse some portions of this volume or a disposition to turn critic, we should say, that it is not free from an apparent straining for effect. There is too much effort in Beulah's philosophy; especially is there a *reach* in her remarks above and altogether beyond what is natural to an orphan girl in an

asylum at so tender an age. It will certainly require one to "travel far and muckle see," before an orphan of her years is found who is such an adept in the philosophy of skepticism, and is able to flounder through and come out as firm a believer as Coleridge, and much more happy. If Miss Evans, with five years more experience should write another such volume, as we hope she may, we venture to think she will improve, especially in recording the experiences of the heart in contact with the gifts and graces of God's eternal spirit. We observe that our Eastern cotemporaries compare Miss Evans with Charlotte Bronte, and speak of "Beulah" as equal to "John Halifax," "Jane Eyre," &c. These volumes we have never read, and never expect to read; but for ourselves we are content to put "Beulah" with "Adam Bede." The one may be properly read after the other, nor does it make much difference which is read first, nor should either of them be read in preference to "Esther" or the "Pilgrim's Progress."

GENERAL JACKSON'S RACE.

PERHAPS the following brief communication needs no note of explanation. A similar question to that which originally called for these remarks seems to make the publication of it now expedient: —

NEW ORLEANS, 6th February, 1854.

JUDGE WALKER — *Dear Sir.* By some oversight I did not receive your note till Friday, and the duties of the coming Sabbath were then pressing on me. As to the question you ask, whether General Jackson was of Celt or Saxon descent, before a dogmatic answer could be given, it would be necessary to write a volume defining *terms*, for there is scarcely any subject on which there is more "confusion worse confounded," and absolute nonsense among authors than that of races, and especially concerning Saxon and Anglo-Saxon. The question, however, as between Celt and Saxon is one of no interest to me, other than that the Saxon is comparatively a modern race, while the Celt dates back to Cæsar, and even beyond, to the first wave of emigration that rolled westward from the Mediterranean. The general impression or opinion, I believe, about General Jackson is that he was of Scotch-Irish descent. This does not, however, answer your question. For the ancient Scotch were Celts, and whether General Jackson's parents were of the most ancient, or of the second or third emigration to Scotland, or a compound or cross of these emigrations, I have no means of knowing. His name and religion, and the time and circumstances of the coming of his parents to the United States favor the idea that he was of a Scotch-Irish family — a race to which America owes many of her bravest, greatest and best men. It is true, however, that Jackson is an English as well as a Scotch-Irish name. You know that General Jackson was born shortly after his mother arrived in America, and that she died of fever contracted from ministering to the suffering soldiers of the Revolution in her neighborhood, and that she was buried by the road side, and that her grave, like that of Moses, no man knoweth to this day. It is very certain that General Jackson had no great affection for, nor resemblance to the English, and it is also certain that he was one of the purest minded and greatest and best men this country has ever produced. Regretting, therefore, my inability to answer your question more categorically, I remain yours respectfully, &c., W. A. SCOTT.